1: Lorimer T-3 (1920-4; 1934-8) 1938 AV7 Burusho AV7

THE BURUSHO OF HUNZA

342 The Hunza dwelling house is a fortress-like cube of stone and mud whose front door is screened from the hostile outer air by a barn,

102

342 the door of whic... is strategically placed at right angles to, and some distance from, the main door. The only ventilation is the central
354 smoke-hole of highly elaborate construction, three wooden frames
171

1: Lorimer T-3 (1920–4, 1934–5) 1938 AV7 Burusho AV7

[17] diagonally superimposed on each other, exactly duplicating some of
354 the ancient smoke-holes recently unearthed in Central Asia by Le
342 Coq. A large store-room about 6 feet deep runs the full width and height of the house and is entered by a door at the back of the central atrium. It is provided with a minute, unglazed, shuttered window, the only ' window ' known in Hunza except in the houses of the Mir
352 and the Wazir. The furnishings of the living room are simple but
513 adequate. Two large sleeping benches, some 7 feet wide and 9 feet
354 long, flank the side walls, and are raised 18 inches or so above the floor. The sleepers roll themselves in homespun blankets or padded quilts and sleep crosswise on the bench like parallel sausage rolls. One bench is reserved for men and the other for women. The hearth occupies the centre of the floor and is outlined by four stone kerbs. The sleeping benches, which serve by day as sitting places, are screened at head and foot by capacious cupboards, one of which serves the mistress of the house for her kneading trough and other utensils, another takes the form of a large bin with sub-divisions to hold the current supply of flour.

415 The normal cooking pots and oil vessels, lamp cruses, etc., are of
324 hollowed soap-stone, often of gracefully irregular shape, reflecting that of the boulder from which they have been hewn. Gourds furnish
322 the usual ' jugs ', and wooden bowls, nowadays frequently turned on a
177 lathe, the eating vessels. Wooden spoons and ladles are cut in one piece, the handles being formed by a convenient branch or twig. The delightful result is that no two pots, bowls, or spoons, are identical in size or shape. Unfortunately aluminium or enamelled iron vessels and galvanised buckets are finding their way into the country. We ourselves were, I fear, guilty of adding to their number and even introducing a few multi-service kerosene tins.

241 The greater number of field implements are still of wood, though
412 the ploughshares are now usually shod with an iron shoe or tip, and a lucky family may have acquired an iron spade or hoe or a five-pronged
563 iron fork. A small community of ultimately Indian origin, the Bericho,
326 lives amongst the Burusho and supplies the music for their polo and dancing and the blacksmithery of their simple ironwork: the shears, the rude sickle, the sharpened scrap of iron that serves as razor.

[412] The sharpened stone or ibex horn, which till very recently served
335 for all necessary carpentry, is now replaced by the iron-headed adze
342 which hacks out the steps on the log ladder and shapes the narrow planks for doors and cupboards. The true Hunza door consists of a set of

THE BURUSHO OF HUNZA

a miserable ten—none of your 'some thirty, some sixty, some an hundredfold'—while lucerne only gives three crops. 248

'The Hunzukuts' main food is bread, of which the housewife makes a large variety, from the leavened wheatened cake with butter for feast days, the unleavened flapjack of wheat, barley or blended flours for everyday, to the bitter buckwheat scones of leaner times. Milk is not an article of diet; the animals yield little at the best and none at all when their own offspring is weaned. Such milk as there is contains little fat content, which is not to be wondered at in view of the food on which the animals exist; it is converted into butter, curds and such preservable forms. Butter is stored in birch-bark wrappings beneath an adjacent water-channel and broached only on festive occasions or for the entertainment of a guest. Meat is tasted at most twice or three times a year, at festivals or on some day of domestic rejoicing, a wedding or a birth, and then it will be 'some tainted wether of the flock, meetest for death' who supplies the sacrifice. 262 234

The womenfolk tend small vegetable plots in the corner of a field or separate garden, where carrots, turnips, marrows, gourds and half a hundred kinds of humble 'greens' are grown, and a few plants whose leaves or seeds are esteemed for flavouring, along with a few tobacco plants for the men's pipes. After grain and greens, the essential item of Hunza diet is the apricot, fresh in the early summer and dried during the rest of the year; mulberries, fresh and dried, come next in importance, then a few apples, pears and peaches (these little valued because they will neither keep nor dry) and a few grapes for such relatively well-to-do houses as can afford space and water to grow them. Grapes ripen too late to be dried into raisins and the small quantity not consumed fresh is converted into light wine, brightening the winter days for those who have it, and drunk within a couple of months of manufacture. The apricot has yet further uses. Its kernel yields the oil which lights very modestly the winter nights. The Burusho woman is said to refuse, most wisely, to live above the level of the ripe apricot (say 9–10,000 feet). This is, I suspect only a base pretext of her husband's for refusing to live at these altitudes himself. Be that as it may, the upper villages of Hunza are almost exclusively inhabited by immigrants from Wakhan accustomed to a treeless existence and a diet of barley only. Grafting fruit trees is an art thoroughly understood. The above-mentioned fruits supply the only sugar which the Hunza people know. 244 262 246 [273] [354]• 361 245

Despite all diligence in tilling the ungrateful soil, despite the utmost 262

HOUSEKEEPING PROBLEMS

Two other points remained: heat and light. The Hunza [13] 354

mountains face south, and in contrast to the north-facing Nagir heights where pines are plentiful, are absolutely bare of trees. So fuel is a serious problem; each household has to manage on such wood as they can spare from their own gardens and orchards. If a tree has to be felled or pruned, or an old vine rooted up, they may be in relative luxury for a time, or if they have to cut down poplars for a house the trimmings will keep them going, but normally they must do with an occasional fallen branch or a few twigs. Even in the depth of winter no one can afford a fire merely to warm the house; they cook their bread and vegetables as economically as possible, and just sit round the ashes of the tiny fire till it is time to blow it into life again for the next meal. We feared we might therefore have to import wood from Nagir or even farther off, which would have been serious, for we needed a good deal for cooking, baths, etc., and would need more when it came to trying to heat the large and draughty sitting-room. We consulted our people about it, and presently one day they brought a charming man to see us. He had been dabbling in commerce and had contrived to contract a debt in Gilgit and was going to be forced to cut down some of his fruit trees to pay it. It would suit him far better to sell the lot to one buyer than to peddle it about amongst his fellow countrymen, who rarely had money to spend. So we easily made a bargain with him, and he delivered into one of the outhouses (with a rickety door which could be padlocked) a fine supply which with care lasted out our time for all purposes. What was more he was delighted to take notes in payment. We had brought up some ten and five rupee notes with us before we realized that only small silver would be any use. So that was that. I had no further trouble but the usual routine job of weighing out the day's wood.

In the old days in Gilgit, though oil was expensive, there was never any trouble in getting it. The S. and T. carried an ample supply both of the finer Snowflake and of the everyday kerosene. Remembering this, we had not brought any up with us from Kashmir. But the S. and T. was about to disappear, in consequence of various political developments which are not necessary to explain, and their supplies were almost done. We

1[ch. housekeeping problems -- Anoly]

354 hastily earmarked all the Snowflake they could possibly spare; for our treasured Aladdin lamps would have been little use to us if we had had nothing to feed them on and they can't digest the coarser oil. Snowflake worked out at 4s. 6d. a gallon plus carriage from Gilgit! But it was one of the absolute essentials to work. We bought also as much of the ordinary kerosene, as we could, so as to have oil for hurricane lanterns for bedrooms and bathrooms. But all through the winter we had to ration ourselves to *one* Aladdin lamp. It was annoying to think that we could have brought as many extra pony-loads as necessary up with us if we had realized the need. It was by July too late to order from down-country; the passes would be closed before a consignment could get through.

FIRST WALKS ABROAD

000 names of things, so she took up the good work: "That's our roof; that thing sticking out is a cross rafter," and "That's our ladder." Presently we came to the corner of her square, stone house, the wall of which rose straight from the water-channel, and there we found her father and a couple of small boys. We crossed a tiny two-trunk bridge to talk to them at the door, and papa was evidently much pleased that we had taken notice
251 of the two small girls. Mother and an auntie[1] were sitting a little farther back under some fine mulberry trees splitting apricots, which they were going to spread presently on a big boulder or on the roof to dry. Everywhere we looked boulders and roofs were decorated with glorious golden-pink pools of drying apricots.

252 I slipped over to the women while David continued to chat
● 354 to the master of the house. With luck the dried apricots would
302 last them all through the winter, for this had been a good year. The apricot stones they were keeping carefully as they worked. Presently the children would crack them between stones and the kernels would be hoarded. Eaten with dried apricots they make a delicious almond-and-raisin dessert for feast days or offerings to guests, while a good proportion of them must be pounded by the women till the oil is squeezed out that will give their sole indoor light. If by good luck there is any oil to spare, it makes a prized unguent for the hair and most families contrive to have enough to sleek their plaits or fringes for
246 great occasions. This cheery family bade us a friendly good-bye as we moved on, and a little farther along the channel, which was now making a curved sweep round, we saw a man standing in a reaped field below us. This crop had been lucerne, he said; he gets two crops of it off one field each season. David told him how they get seven or eight crops in Persia, but consider the first crop bad for the animals (for some reason which we never discovered). He was much interested, and said they did not notice any difference in the wholesomeness of their first and second crop: Hunza animals are not encouraged to be
000 faddy. Presently we came to a fine, walled-in mulberry orchard on our left and climbed up into a sloping field where a slight crop of grass was growing between boulders. We sat down to

1 [of Kaniza, a Burusho child--Analyst]

HUNZA BABIES

846 A couple of months after Bibi Gímo's, Soni's baby son was born—the first grandson of No. 1A—and his arrival was the cause of great rejoicing. I had heard nothing of it till I commented one day to Aliko, whose handsome white beard had suddenly turned orange, on the fact that I had not lately seen Afrots. "She's been staying over with her mother's people in Haiderabad," he said, "but she's coming back to-day." When I next saw her she raced up to me breathless: "How do you do (in English), I've got a baby brother, I've got a baby brother, I've got a BABY BROTHER!" The opportunity of an eighth-day formal visit had passed, so I clambered over a boulder or two into their orchard-garden and called up the
● [354] blank, unresponsive-looking wall of the house. Soni was busy in the store-room, and put her head out of the one tiny wooden window—the only "window" of a Hunza house is a square, shuttered, ventilation hole in the store-room—inviting me to join her on the roof. I climbed the primitive ladder with caution—a camera and other impedimenta always made me even less agile than need have been—and there she was spinning away and occasionally giving a rock to the cradle beside her. I utilized as many suitable phrases as I could remember without rehearsal, and was rewarded with a peep at a fine little fellow of a fortnight whom any mother might have been
846 proud to own. Soni was gaily dressed, and had dotted her face
302 all over with unsightly brown spots which I learned were
752 supposed to be "good for the complexion" after childbirth. The custom used, it seems, to be universal, but it must be dying out, for I saw only a few young mothers so decorated. Anywhere else one might suppose it a charm against the Evil Eye, but the Burusho of Hunza are so free from any taint of this baleful superstition—so hard-lived where it has once had root—that I think there must be some other explanation. We later found that among the Burushaski speakers of Yasin, all the younger women lived under a permanent coating of similar brown cosmetic, washed off only for feast days, in the belief that it protected their skin against the cold winds of their harsher climate.

000 Afrots, joining devoutly in the admiration of her baby

000 *ʾčlamči* x basin (European). Prs. H.

čili — ? — čili ba·bukʌ a very small bead. EOL. (Cp. Sh. *čili*, juniper).

436 *čilʾiki, čiliki, -mɵis* x obsolete coin (formerly worth 8 annas). — *ja·le čiliki.en api* I have no money, "I haven't a penny". (Cp. Punjabi *čriki*, "A kind of Nanak Shahi rupee . . . a kind of rupee worth ten annas current in the Jammu and Kashmir State". Bhai Maya Singh).

000 *črlimda·n* pipe-bearer to the King. 20.4, 26.7. Prs.

čimiʾli, čimili, -miŋ, y chip, splinter. — *mentse čimʾili.eŋ yaiyi ke* . . . if the splinters strike anyone (or perhaps for *čimiliʾen* as in 172.3). 172.1.

čhim, pl. *čhiʾyo*, N. *čeu*, x bird. — — *či.u doʾlas* to shoot (small) birds.

činta active. — *činta hirañ* an active man.

čipuphoŋ -iŋ y whirlwind.

črqʾrr -rɵo white-eyed (i.e. with whitish pupil, of horses only).

(Cp. Kho *črɣər, črqər; črɣəri*, light-eyed, "if there is too much white beside the black of the eye that is called *črɣər*". ŠY. Wakhi, *čakrr*, "light-coloured of eyes", Shaw).

čir stas to spin, — *gančats čir stas* to spin. (Cp. Sh. *čirčir th.*, to twirl spindle in the fingers).

črra·qna·ma. — *axone črra·qna·ma ɣatai bai.i* the mullah reads, recites the "*črra·qna·ma*" (a prayer (*du'a·*) used when three days have elapsed after a funeral). 314.2. Prs.

354 765 *črraq, čirʾak, črra·q, črra·ɣ, -rɵo, -uts* x lamp, small stone container with floating wick. — *balo·ldaus črraq* stone lamp. *čumars črraq* iron lamp, lantern. *črrʾak espalas* to light a

98 b

[see corrigenda et addenda, category 116, p. 542 - Analyst]

lamp. Cp. 314.2. *čɪrʌk ɛstayʌs* to put out a lamp. *iskikʊts mʌnumʊr čɪrʌyʊ huy'ɛs kʌš ɛč'an* at the end of three days they slaughter the "goat (sheep) of the lamp". 312.20. *iskikʊtsɪ čɪrʌy ɛspʌlumʌn* they lighted the "three days" lamp(s). 244.21. 354● 765

This refers to the lighting of lamps three days after a funeral, after which a mullah reads the Quran, or prayers, until the lamps are burnt out. After this the people have a feast consisting of 12 seers of pounded wheat with salt and butter added and mutton.

Before the sheep is killed its legs are washed and collyrium is put round its eyes. Prs.

čɪrbɪr -rɪo a kind of plant(?). ○○○

čɪrbɪr -rɪo x snipe.

čɪrɪŋ v. *čɪdɪŋ*.

čɪrɪ'po, -mʊts x scrap of cloth. — *čɪrɪ'po tau* take a scrap of cloth, i.e. a sample. (Cp. Sh. *čɪr'ɪpɪ* shred of cloth, small rag).

čɪ'ro, -mʊts x top (child's toy). — *čɪ'ro pfər ɛtʌs* to spin a top.

čhiš, -ko x mountain, hill. — *čiško thɜ'rko bɪ'ɛn* the mountains are lofty. *čɪsɛtɔ dʊ'sɪmɪ* he climbed up the mountain. *čɪštʊm yʌ'rɛ sokɪmɪ* he came down from, descended, the mountain. *čʌt čiš* a low hill. *jot čiš* a small hill. *čʌtoŋo, jo'trɪo čiško* low, small hills, hillocks. 156.8, 176.12, 180.8, 212.8, 260.4. (Cp. Sh. *čhĭ'š*, GB *čhĭ'š*).

čhiš -ko x.

1. Ladder (including log with foot-niches cut in it). — *čiše xa sokɛčʌm* I'll go down the ladder. 184.7.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

A farmer who owned and worked 10 acres of workable land might be able to afford to slaughter a sheep, a goat or a bullock once a year. Yet this luxury could not be dreamed of by the farmer with but one acre. Also, while winter lasts, a glass of wine made from Hunzan grapes is enjoyed occasionally . . . but chiefly by the male head of the household.

Knives, forks and spoons as are used in the West are not seen in the average Hunzan home and even earthenware plates are rare. But cups and earthenware bowls are to be found in most homes. Wooden bowls fashioned out of walnut by the wood-turner of the village are also used in many homes.

The rooms are quite bare in most homes. Furniture is a luxury and a rarity. In the homes there are found usually a chest, a chair or a couch and a table. Shelves to hold dishes are seen in most every home. Occasionally, a dresser or cabinet can be found. The floor in an average Hunzan home is an earthen one with a large square hole in the center for the fire. Then, of course, there is a large square hole in the roof to allow the smoke to leave and to allow light to enter, for there are no glass windows. This is fully open in the summer but during the colder winter days the hole is kept partly or almost closed. This is the chief contributor to the eye troubles which affect many people in Hunza, as mentioned elsewhere in this book.

At one time little or no money ever entered Hunza and the meager trade that they did do with passing caravans was by means of barter. The caravans coming through from China would bring cooking utensils, cloth, silk, tea and other commodities. For these, the people of Hunza would trade some of their crops or would work as coolies, porters or bearers.

During the past few years a bit of money has come

I don't think I was struck by any unpleasant or bad odors. No doubt you would assume that being a farmer, the excrement of animals wouldn't offend me and in saying that you'd be very, very right, but even with a city man's view, I don't think you would have found the Hunzan barnyards smelly or dirty. 356

The roof of the living quarters is just high enough so that a tall man can stand up in it without bumping his head. The Hunzan roofs usually have heavy timbers strung across—at least 3 inches thick and placed about 12 inches apart. They have to be that thick and heavy because on top of this is laid earth. Practically every home has an earthen roof. The floor, too, is of hard earth that has been pounded through years of use, until it is a good sound firm floor that can be readily swept and kept clean. 342

Apart from the Mir's palace, every other home that I visited in Hunza and in Nagir had earthen floors. Now naturally one wouldn't expect an earthen floor to be spic and span or shine and glisten the way a good hardwood floor can be made to shine and glisten. These earthen or clay floors can be made smooth and even be polished, and it is actually done.

Often the room is divided off to allow for a storage room, where the dried apricot stones and other fruits and vegetables are kept for winter use. [251]

In the center of the room a hole is dug and often stones are laid at the bottom. Here the fire is laid and this is how they keep warm during the winter and where they do their cooking. Above is a hole about 18 inches square to allow the smoke to escape. The people sleep on the floor within warming distance of the fire. Beds in the average Hunzan homes are unknown, but they have bed rolls or other cloth contraptions to make the floor softer. Some of the wealthier or well-to-do [354] 513 352 352

164 salt is causing the present goiter and dental caries situations in Hunza today.

"How would you describe the health conditions of the people of Hunza?" I next asked the doctor.

[758] "Since my coming to Hunza a little less than a year ago, I have treated but a few patients a day and seldom are there more than one or two of the hospital beds utilized at one time. Apart from the greatly increasing incidence of goiter and dental caries, no other disease seems to have a firm hold in Hunza.

164 167 "Now that many of the boys and men of Hunza are leaving to go into the army in Pakistan, as well as seeking employment in other adjacent areas, diseases never known in Hunza before are making their appearance.

753 757 "Another unfortunate characteristic that I have to contend with is the fact that the people feel quite shy of coming to a doctor for advice and treatment, especially when it is concerned with the personal parts of the anatomy. Actually they are callously indifferent to medical science. The majority of them are, in fact, still living in the bygone age when diseases were supposed to be due to influences of evil spirits. So they depend to some degree and waste much of early precious time in useless superstitious pursuits of driving away the ghost."

164 These one or two patients that he treats daily have in most cases only minor ailments and, at that, a good share of these come from across the river and from the neighboring state of Nagir.

It occurred to me that there would probably be more illness during the winter. Many cases of eye troubles are treated during the winter, due, primarily, to the fact [354] that most Hunzan homes are smoke-filled, because of the floor center fires and only the hole in the roof to allow the smoke to escape. Visitors invariably find living indoors and the smoke intolerable, but the people of

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7

single house plant. This applies to the Nagir side as well. Of course this is readily understandable when you realize that they have no glass or light. The only light they would have in a Hunzan home would be the bit that streaks in from the hole in the roof or through the doorway. This lack of light would not be conducive to growing plants indoors.

I recognized and found one lone dandelion plant and believe me, when I found it, my heart was glad, gladder than it would have been if I'd found a beautiful rose. It has always been my belief and contention that dandelions are found where'er plant life can survive and this plant bore out (to a degree) my lifelong contention. As long as a dandelion can be found, one need not fear starvation. The greens of the dandelion, especially when young and tender, make delicious salads . . . but remember, be sure to get the young tender shoots. The roots are roasted and ground, and they make a beverage that some authorities say is as good as coffee. The root can also be used the same as parsnips. Herbalists prescribe dandelion coffee for dyspepsia, gout and rheumatism and they claim, with sincerity, that it possesses most beneficial properties for such ailments. It is also recommended by the herbalists for kidney and liver disorders and Potter says it is perhaps one of the most generally prescribed remedies . . . "It may be given in any form but its beneficial action is best obtained when combined with other agents." Now besides all the above virtues, its flowers and milky stalks make delicious wine.

This one single lone dandelion—the only one I saw on my trek—had caught a foothold in a crevice of a rock and was growing on this steep wall. I felt like embracing it and pressing it to my heart. But if I had,

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

by what he omits as by what he states. In this instance I am somewhat on the spot. I don't want to fall prey to the errors and omissions which I have condemned in others. I did pointedly seek and ask details concerning the ailments of the people of Hunza. I did seek to find out the diseases that are unknown in Hunza. I also wanted to learn the diseases that are most common and that generally affect the health of the people. And here is the picture.

They have trouble with their eyes. They suffer from stomach disorders—chiefly dysentery and worms. They are subject to skin infections, fevers, weak lungs, goiter and dental caries. Whether or not you wish to attach any great importance to the maladies I have outlined above, I feel that I should explain one or two of the contributing factors.

Remember, the Hunza homes do not have chimneys. Besides, they have so little fuel that they don't want to waste any of the heat . . . and the smoke is allowed to escape only through a hole in the roof. I don't know if this affects their lungs. It probably would. But I know that it does cause most of the eye ailments.

Concerning stomach disorders, it may be possible that the ingestion of continuous quantities of mineral laden glacial waters contribute to this condition . . . but I am unable to state categorically if this is true.

Goiter and caries of the teeth have become a leading health problem. But these conditions were comparatively unknown when they used their native salt.

All through my travels in that area I did not come across one sick native. But that need not have any great significance, because sick people probably stay out of sight, and therefore they wouldn't come within range of my vision or my wanderings.

I must emphasize here that every man that I saw in

584 Marriages are not arranged against
586 the will of either party, and although
divorce is legally very easy for men
593 or women, it is not common. Women
are neither abused nor overworked,
and the mother is the respected chief
of the house, as the father is of the
[581] farm. Marriage does not encompass
companionship as we know it: men
[562] spend their spare time in the company
of other men, and women visit exclu-
562 sively with other women. They hold
535 their dances on separate threshing
floors a half-mile or so apart, on the
same night, and woe betide the eager
teen-age boy who dresses in his sister's
clothes and sneaks into a girls' dance.

262 At the time of the Tumushuling,
[796] and only then, Hunza families
231 butcher a sheep or two: cold weather
[251] preserves the meat for the few days
before it is all eaten—and it *is* virtually
all eaten. Even the long bones are
cracked to extract the last marrow.
After this taste of meat, the winter of
the dietary year sets in. Gradually the
supply of carrots and potatoes fails,
then the wheat, the barley, the dried
[146] apricots, and the tea. By springtime
the poorer folk may eat only once in
two days. No one starves to death, but
no one has enough to stop hunger.

146 The regular Hunza diet has no fats,
no animal proteins, no vitamin A, no
vitamin D, a deficiency of vitamin B,
and a serious deficiency of calcium.
Apricots contain some sugar and vita-
min C, but the poorer families are un-
245 able to raise large crops. (The size
556 of apricot orchards determines a
man's wealth and status.) Hunzas use
372 every bit of the apricot, as they do of
824 the sheep. They cut the pits from the
fruits, crack them, and remove the al-
[412] mond-like nuts. The women hand-
grind these with stone mortars, then
squeeze the meal between a hand-stone
[354] and a flat rock to express the oil. Apri-
cot oil is fuel for the saucer-shaped
lamps that illuminate their homes, as
lamps of this type have done since the
824 Bronze Age. The oil is very bitter, na-
278 turally enough, because of its high
content of prussic acid, fifty drops of
which are said to be lethal in about
[273] four hours. Men add a few drops, as
[262] bitters, to their wine, and occasion-
ally a despondent woman takes a dose
in order to commit suicide.

164 Mild cases of rickets and scurvy
146 are rampant every spring—not enough
to kill, just enough to loosen teeth,
cause aching knees, and deform ribs

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

ness of their uncomfortable houses leaves an indelible mark on the national character.

It must be remembered that a house in the Hindu-Kush has no glass windows, no comfortable fire-place and chimney corner. The better-class houses are built round a courtyard, but the rooms rarely have windows, all light comes from the open door or from a skylight. Immediately below the skylight is a square open hearth, on which smoulders a fire; round this run raised platforms, on which are the beds and household paraphernalia; the smoke, before escaping through the roof, fills the whole room, blackens walls and pillars, and chokes the unfortunate inhabitants. If it is very cold, or raining and snowing heavily, the skylight is shut, the room is in pitchy darkness but for a sputtering torch, and the atmosphere horrible. It is no wonder that an existence under these circumstances should be rather depressing, and in Nagar the people get the full benefit of it, for there are several villages which during December and January only get twenty minutes' sun a day; some, I believe, get none. The men having no agricultural work on hand, owing to the land being frost-bound, there is practically nothing for them to do during the winter months but to sit idly round their smouldering fires for about sixteen hours out of the twenty-four.

Nagar has practically no outlet except down the river to Gilgit. Shut in to the east by impassable mountains, and to the south by the great Rakapushi range, there is only the bare possibility of reaching Baltistan by the Hispar pass: there is a tradition that the road was once used, but it is very doubtful if